NINE Obſeruations, howe to reade profitably, and to vnderſtand truly, euery Booke, Chapter and verſe, of the holy Bible.

10. 5. 80

VVhich being once perfectly learned, ſhall euer bee remembered.

Teach a righteous man, and hee will increaſe in knowledge: giue admonition to he wiſe, and he wil be wiſer Pro 9, 9.

AT LONDON,
Printed for *Thomas Goſſon*, welling in Pater noſter rowe, at the ſigne of the Sunne, and are to be ſolde at hys ſhoppe on London bridge, adioyning to the Gate.

Anno. Dom. 1591.

TO THE RIGHT *VVORSHIPFVLL GOOD* christian Gentleman, my very *ſingular friend, Maſter* Tobie Wood, *Eſquire, & Counceller at Lawe, dwelling neere her Maieſties Towre at London.*

THeſe are the daies forepointed by S. a Paule, in which men are bewitched, as with a torn-ſicke ſpirit of giddines, giuing eare vnto fables, or vnto queſtions, that breede nothing els but hatred. And b theſe are the daies wel leuied by S. Luke, in which men are ſo learned by the largenes of Gods Spirite, powred out vppon them, in the abuſe thereof, nothing almoſt can fitte their affections, but that which proceedeth from the ſingularitie of their owne conceites: ſo that betwixt the malice of the one, and the curioſitie of

a 2 Tim, 4, 3.4.

b Acts 2, 17.18.

the other, I commit my selfe as it were in the Gallarie of *Olympia*, where for one worde I shall heare ten. Or as the c Israelites, betwixt the sea and the sworde, in daunger euery way. Neuertheless, you knowe (Right Worshipfull) that Trueth hath a prerogatiue to speake with plainnes, and the modestie to beare with patience.

c Exo 14,1.

There is nothing so well done, but some wil condemne it: nor any thing so ill done, but some will commend it. It is an old staid rule, that which they allowe is ill: and that which they mislike is good. As a Patient in hope of health, swalloweth bitter pilles; the Souldiour lieth in his harnesse, to obtaine the victorie; & the Estridge disgesteth harde yron, to recouer her strength: Euen so am I resolued to endure all hard haps, hazards and aduentures whatsoeuer, to retaine and keep the fauour of all such as you are, being (in my iudgement) the most special instrument of Gods fauour, to his afflicted Church.

Your

Your place of publike pleading Right worſhipfull, is not chiefely for your owne priuate profite and gaine: but for the glorie of GOD, and the publique peace of his Church. Neither are you indued with worſhip and wealth, to magnifie your ſelfe aboue your ſelfe, nor yet aboue any of the meaneſt in Gods houſe: but it is, for the aiding, ſupporting, and defending, of ſuch needy and naked members of Ieſus Chriſt, as are for ſome great purpoſe left in the world.

I vſe much boldneſſe of ſpeech towards you, not as though you were ignorant of chriſtian Religion, nor yet as though you were behinde in brotherly kindnes: but as S. Paule ſayde to the Corinthians, ſo ſay I to you. I thinke it neceſſary to put you in mind thereof, and to ſtirre you vp more and more, in feruentnes and zeale to the Lords inheritance, becauſe the deuill offreth many pleaſant pardons, where in deede there are none to bee obtayned. I knowe your worſhip is conſci-

onable and carefull, and yet I know you haue neede of warning, you haue neede of councell, (although a Councelleror) and you haue neede of prayers. d S. Peter ſayde to the lame man, *Siluer and golde haue I none, but ſuch as I haue that giue I*: ſo ſay I vnto you. Worldly helpes, or countenance of friendes, I haue none: ſuch as I haue I giue, (of all men to God, for you moſt liberally) that is, my e humble and harty prayers, that you may be found f perfect in ſpirite, in Soule and in bodie, lacking nothing vntill the comming of our Lorde Ieſus Chriſt. And this booke I giue your worſhippe, as a perpetuall token and marke, of my ſincere affection and godly good will, hauing nothing els to counteruaile your labour and loue: and the rather to you before all others, becauſe I knowe your knowledge and zeale to the word of GOD, directeth you aboundantly, to countenance all them that bee good, and to helpe ſuch as cannot helpe themſelues: humbly deſiring

d Acts, 3, 6. 7. 8.

e 1 Tim 2, 1.

f. 1 Theſ 5, 23.

owe firing you to patronise the same, (so au farre forth as in you lyeth) that it bee un not condemned, before it may be iust- ay-lie controuled and amended.

an, There are diuers Baiardly bookes as & peeuish Pamphlets, pinde on eue- ou. ry poste, the matter wherof carieth no of countenance of authoritie, nor yet cre- ue dite among good men, as may appear ou by this. The Author is ashamed of his nd name; the Printer is ashamed of hys nd worke; and the Binder is ashamed of o- his sale: therefore, they are throwne n- and hurled heere and there, as with d the hande of the deuill in hell. As for s this treatise, I intende it to the glorie y of almighty GOD, chiefely for the , good of my Countrimen, and for the e discharge of a good conscience to- wardes all men: whereunto I haue set my hande, and the seale of publique authoritie.

In which is deliuered by plaine and easie Rules, howe to vnderstande euerie booke in GODS Booke, to what storie euery Chapter therein dooth

doth belong, and in what ſence euerie verſe, or priuate place of Scripture is to be taken. And thus I take my leaue in the Lorde Ieſus, deſiring almightie God, where my poore name ſhall be ſpoken off, with that intricat caſe you tooke in hande, which in record will remaine for euer: your Worſhipfull name in Lawe, and your good fame in the Lorde, may bring you praiſe and profite home to your houſe, and eternall remiſſion of ſins, by his fauour, in Ieſus Chriſt, to the kingdome of heauen; To whoſe holy gouernment, I commend you and yours moſt heartilie.

Your Worships
as your owne

Edw: Vaughan

A Preface to my Countrimen and Kinſmen in *VVales, eſpecially of the* Countie of Mon-*mouth.*

AS there is nothing more neceſſarie in the life of man, then bread, wine and Oyle, &c. which *Dauid* ſaith: ſo there is nothing more neceſſary to the ſoule of man, then the Scriptures of Almighty God: which S. *Paule* ſaith. The holie Ghoſt in reſpect of his ſingular properties, is called by diuers names: and the ſacred Scriptures, in reſpect of their ſingular properties, are called by diuers names. Sometimes it is called *a* Milke, becauſe it nouriſheth: ſometimes *b* Bread, becauſe it ſtrengthneth: ſometimes an *c* ayre, becauſe it preſerueth: and ſometimes an *d* high way, becauſe it conducteth.

There were certaine ſteps and degrees, that led them higher and higher to the Sanctuary: & there are certaine ſteps & degrees, that leads men neerer & neerer to God. As the Ayre and the high way is free for euery man: ſo Gods moſt holie worde is free for euery man. No man can liue without the ayre, nor any man can trauell directlie without a way: ſo no man can liue without the word, nor any man can trauell in the way of righteouſnes, without

a 1 Cor 3,2. Heb 5,12. 1 Pet 2,12.
b Num 21,1. Iohn 6, Luk 4, 1. 6,1.11,1.
c Gen 2,7. Iob 33,1. Pro 20, 27. Pſa,104,29.
d Acts 17,25. Num 20, 17. Deut 19,1. Pſal 18,21. 22. Pro 10,17. 29.15,9.10, 19.24. Eſay 40,1. Luk 3,1. Ioh 14,1.2. 3. Heb 9,8.9.

out the direction of the Word. *e* What thing are written, are written for the learning and consolation of the Saincts which dwel on the earth, that they by patience and consolation in Christ, might haue a sure hope of eternal redemption. Great are theyr troubles, but the Lord deliuereth them out of all. In the meantime he perswadeth them by his holy word, to bee content, and cheereth them by his Sacraments when they are in distresse: For which cause he hath seggregated some men of special trust & credite, to looke vnto them whence they are called *f* Watchmen. To feede them in due season, whence they are called *g* Pastors. To shewe them the glad tydings of the Gospell, whence they are called *h* Ambassadors. And to drawe men, either by many or by few from their impietie, to the obedience of him that calleth them, whence they are called Fishers. And so by many other names of great Emphasis, vrging them as it were by violence, and procuring them as it were, for feare of death, hell, and condemnation: to discharge the charge imposed vpon them.

To this purpose of God the Father in Christ, the Pastor that tendereth the olde man as a Father, the yonge man as a brother, the olde woman as a mother, & the yonge woman as a sister, by chatechising them in other mens bookes, dooth some thinges well; the Pastor that *i* only readeth in the congregation, without his or their vnderstanding, dooth nothing

e Rom, 15, 1. 2.
1 Cor, 10, 11.
f Esay 52, 7. 8.
Ier, 6, 17. 18.
Eze, 3, 17. 18.
Cant, 5, 7. 8.
g Psal, 33, 1. 74, 1.
Ier, 25, 34. 35. to 38.
Num, 17. 17.
Ier, 2, 8.
Eze, 34, 1. 2. &c,
Zach 10.
Mat 26, 31.
Ioh 10, 1.
1 Pet 2, 5.
h 1 Tim 5, 1. &c.
i Tit 1, 1, 2.
Rom 10, 14.
Psal 2, 7.

ing well; *And he that generally and particularly, k catechiseth them in the booke of God it self, dooth all things well.* There are manie that doe nothing well, fewe that doe something well, and *fewest in the world that doe all things well.* Something is betwixt nothing and all things, yet althings is better then something, and something is better then nothing.

Obiection. The Minister that can onelie reade distinctly, (say you) dooth keepe a good house, and dooth better deserue himselfe, then most of these preachers: they are good fellowes, you may haue their companie and consent to what you will. Alas good people. O Lord my Countrymen, bee not deceiued by such plaine illusions. Consider I pray you of *l Ieroboam*, that wicked king of Israell; thus saide he. The Kingdome shall returne to *Dauid*, if this people go & sacrifice to the Lord at Ierusalem: then also the hearts of the people shall turne to ỹ Lord. O wicked man. O Monster. O rage without all reason. O heart fraight and full of sinfull imaginations against the Lord and against his people. Now see what did he! He made two calues of gold, and placed the one in Dan, the other in Bethell, that the people should worshippe it for their God: and hee made them Priests of the worst and lowest sort of the people, euen such as durst not say ought in the Lords behalfe.

This is your case, these particulars are to bee veri-

Esay 60,1. Ier 50.1. Mat 10,1. Mat 10.1. Acts 10,36. 42. k Acts 5.20. 21.42 Heb 5,12. 13.14. 1 Cor 3,12. Psal, 104,10 to 30 119, Mat 24,45. Luk 12,42.

l 1 Reg 12, 26.to 32.

verified in you. Looke to it; and that whil*e* *the*
you haue the Goſpell offered vnto you, whi*ch* *the*
is the glorie of Iſraell. The *m* diuell ſtandeth es,
m Reu 7,1. 2. as an Angell, by crafte, vppon the foure co*r*ners of the earth, holding the word of God that it bee not preached; and as a *n* Lyon, by
n 2 Pet 5, 8. crueltie to deuoure ſuch as are the zealous Profeſſors of the ſame. He hath no other way to effect his purpoſe, and to ſtay the people from approching nigh to God, then to hold them frō them the vſe of the word, by vnpreaching Miniſters, ſometimes affraide to ſpeake vnto them in the name of the Lord, and ſometimes by ignorance, thinking Dan and Bethell to be ſo good as Ieruſalem, and the Idoll that bringeth them pleaſure and profite, to bee as the Maieſtie of God himſelfe. They ſay peace, peace, where there is no peace.

The Miniſter that preacheth not, knoweth his owne guiltineſſe; in his owne conceit, hee accuſeth himſelfe worthy of puniſhment, rather then of profite, and therefore hee beares
o Pro 8,9,1. with his pariſhioners, as they may beare with
p 10 13,16. him, and hee keepes a good houſe, to excuſe
14,7.to 10. his ſpirituall feeding. What is the cauſe that ſo
Rom,10,1. many run headlong to hell? Is it not the *o* ig-
2.3. norance of the Scriptures? What is the cauſe
Ephe 4,17. that ſo many heare the Goſpell, and ſo fewe
to 21. doe practiſe the ſame in their life and conuer-
Mat 22, 29. ſation? Is it not the ignorance of the Scrip-
1 Cor 2,7.8. tures? *And what is the cauſe of ſuch palpable &*
Heb 8,11. *damnable ignorance? Is it not in the negligence*

of

thoſe that can inſtruct them and doe not, or them that would inſtruct them and can not? deſes, yes, they indeede are the cauſe. Poore is that Pariſh that hath ſuch a Paſtor to feede them, Scabbed are thoſe ſheep that haue ſuch Sheepheard to guide them, and miſerable are thoſe men, that haue ſuch a Miniſter amongſt them. I haue in my former Methode (which for your good was ſet foorth) largely ſhewed the euill of ignorance, and the neceſſitie of knowledge.

Obiection. You are of this minde (I knowe) and you ſticke not to ſpeake it, that in time of poperie, the people were better reformed, and all things was more plentifull then it is nowe. I muſt tell ye.

Theſe were in effect the words of the Iews vnto *Ieremie*. We proſpered in Idolatrie, and we had ſcarcitie in the ſeruice of God, & therfore we wil not heare any thing that is ſpoken to vs in the name of the Lorde: but wee will ſpeake our owne wordes, and wee will walke in our owne waies. But terrible and fearefull was their end, for abuſing Gods patience; and ſo ſhall yours be, if you be not better perſwaded & amended. I graunt that the liues of many by all coniectures, are knowne to be worſe nowe, then heretofore. For nowe by the light of the Goſpell, all thinges are made cleerer, which do cauſe men to iudge more ſeuerlie. An other reaſon is, becauſe the deuill Iere 44,16. to 30.

is

is now more buſie and more carefull, to wi
hold the progreſſe of the trueth, and the pra
tiſe of the ſame, then in thoſe dayes, where
they were holden captiue according to his w
that their condemnation might bee the mo
iuſt. For their and your ſakes therfore, and
ſpecially for Chriſtes ſake, I haue compoſ
this little booke, which in ſhorte time I dou
not, will draw the moſt ſimplyeſt to ŷ know
ledge of the Bible, with theyr owne labour

I woulde the pooreſt ſhould haue the pro
fit of my paines, which is ſome cauſe that it
ſo ſhort & of ſo ſmall price: where otherwiſe
it might well haue beene ten times bigger. I
haue thought good for the better eaſe and di
rection of memorie, to lay downe my inuen
tion by certaine obſeruations: which I doub
not, will miniſter pleaſure and profite to the
Labourer; In Ieſus Chriſt I wiſh it.

If there be any fault eſcaped, either by the
Printer, or by the Writer, let chriſtian charity
make the conſtruction, and your zeale with
better knowledge reforme the ſame, without
malyce or oſtentation: So praiſe ſhall be your
profit, and eternall glory ſhall bee your gaine,
which in Ieſus Chriſt I aske for you as for
my ſelfe. And ſo I ceaſe, not ceaſing to pray
for you. From S. Leonards in Shorditch,
neere London.

Yours in the Lord, moſt
humbly and hartylie
Edw: Vaughan.

The particular contents of this Treatiſe.

1 The matter chiefly reſpected in euery Booke of the Bible.

2 Why ſome are called Canonicall.

3 Who wrote and tranſlated euery Booke, and vvhy ſome of them are called Apocripha.

4 Certaine neceſſary inſtructions for the ſimple, eyther younge or olde.

5 The

The contents

5 The moſt auncient ſtories, diſpearſed throughout the Bible.

6 The examination of euery ſtorie, for the cheifeſt purpoſe of God.

7 The Bookes that chiefly containe Chriſt.

8 The interpretation of euery place of Scripture particularly.

The first Obseruation.

Marke the sum and progresse of these bookes, and of the rest that followe thorow out the olde and New Testament, which I haue laid downe in those degrees as the wisedome of God hath proportioned, and in foure thinges chiefely considered therein: and withall, see that you learne euery Booke so perfectly, as you may be able readily to render an account what booke is next before, or next after such a booke as shall be demaunded, or shall come into your minde.

Gene. Exod. Leuit. Num. Deut.

1. IN these are set forth the originall of all thinges, especially of mankind, to whō God gaue the vse & possession of the earth; he appointed certaine Institutions & Lawes, which they should obserue for his glory, and their eternall good.

Iosua.

2. Heere is shewed by *Canaan*, a fit resemblance or figure of that eternall kingdom, purchased by the death of Christ in the fulnesse of time, euen for them.

Iudges. 1. Kings. 2. Kings.

3. There God ordaineth Magistrates of all sorts, to continue the peace & societie.

Iob. Psalmes. Prouerbs. Ecclesiastes. Cant. and the Prophets.

4. Last of all he instructeth thē in diuers particulers, how to know themselues: how to know God aright: how to serue him: and howe to vse one another, as mēbers of one misticall body.

Thus you see the order and degree of Gods determination and secret counsell made knowne to the world. First, hee dooth settle and grounde Church by appointing them Lawe Secondly, he doth proportion in some earthly sort theyr eternity and ioy, by *Canaan*. Thyrdly, hee ordereth them on earth, by fore-seeing the disorde which otherwise they would fal into giuing them Rulers. Fourthlie, he traineth them by pathes vnto his obe-

dience

nce, to make them more willing to ee releaſed out of this earthly tabernacle or manſion. By inwarde temptations, and by outward afflictions.

That you might the better beare in minde what ſhall be reade out of the Newe Teſtament, and that you may reade with an vnderſtanding hart, I haue laide downe all the Bookes, (not as they were written and doone,) but as they are nowe placed by the holie Ghoſt in order of life, and as it were by degrees, to drawe men from vertue to vertue, vntill they come to perfection. Although I be breefe, yet if you marke well theſe fiue particulers, manie thinges ſhall be drawne to your minde.

Math. Mark. Luke. John.

1. They all foure with one Spirit labour to prooue one thing; to wit, the diuinitie and humanitie of Ieſus Chriſt the ſonne of the moſt higheſt, whom they prooue to haue appeaſed the wrath of God.

The first Obseruation.

Acts.

Saint Luke collecteth all th
was notably doone, and whatsoeu
was spoken by the Apostles and D
ciples, as occasion was offered, there
still prouing the diuinitie and hum
nitie of Iesus Christ: and that hee l
nothing vndoone and vnperformed
that which was before spoken a
written concerning his maiestie.

Romans.

2. Christ beeing euery way pro
ued to bee the true Messias, and t
Sauiour of the world, one of thē wh
most of all gain-said it, and persecute
all that followed him, who was
great credite among the Iewes, calle
Saul, is now as in due season, made a
instrument to stirre & to prouoke h
Nation & people dwelling at Rom
to embrace the saluatiō of their soule
which was tendered vnto them, eue
by fayth onely. In *this booke* he labou
reth most zealously to draw al sinner
to the Rules of fayth.

1. Cor

Cor. 2. Cor. Gala. Ephes. Philip. Colloss. 1. Thes. 2. Thes. Hebrues.

3. All such as were purged frō their corruptions by faith, are called from vncleane behauiour and prophanenes of life. Wherein men may see and learne how to worke their saluation, not in riotousnes and wantonnesse, but in feare & trembling. Here he instructeth and teacheth plainly, what things doe concerne the glory of God, either in religion or manners, & what doe appertaine to mutuall societie among such as haue fayth.

Iames. Peter. Iohn. Iude. These are also witnesses to all the world, of all things concerning Christ.

1. Tim. 2. Tim. Titus.

4. This piller of Gods Church, & rre shining to the dark Sinagogues his vnfaithful Nation, with wonderfull dexteritie of life, and strictnesse of ctrine, intendeth to abolish and to ote out all Ceremonies of the Law,

seeing that Iesus Christ had fixed th
on his Crosse; and nowe to plant an
place in their steed Ministers of such
sufficiencie in gifts, as euery Con-
gregation might receiue proportio-
nally and in due season, that spiritual
Manna, ỹ foode of their soules which
so long was looked for.

Reuela.

5. This Booke reckoneth the per-
secution of the Church, the afflicti-
on of the Saints, the Crownes, the
gyfts and rewards which are appoin-
ted for them, who are thus brought &
nouriſhed in Christ. The deuill ra-
geth, yet Michaell that very God pre-
uaileth.

℣ *Now marke againe I pray you, what I haue
sayd concerning the New Testament, wher-
in you shall see the great and meruailous
wisedome of the holy Ghost, reuealed by men
of small knowledge and capacitie, for the e-
ternall good of the Saints, by degrees vntill
they come to perfection.*

Christ Iesus crucified, made cleere
to be the expected Messias, *is the first.*

The

The firſt Obſeruation.

The way to holde him and to embrace him, by many circumſtances concluded to be onely fayth. *is the ſecond.*

Howe to continue in his fauor, and to retaine the perpetuitie of grace, good works, *is the third.*

That all monuments and proportions of Religion, as ſhadowes, Types, Ceremonies, and figures are to be diſplaced, & the inſtruments of the true ſubſtance placed in that roome: thys is a part of Chriſtian exerciſe, *the fourth.*

The ioyes of the Lord Ieſus, which after a little while ſhall be reuealed, & perfectly beſtowed on ſuch as continue expecting. *the fift and higheſt.*

Thys wil be your profit at the leaſt, by learning of the ſame former obſeruation.

1 You ſhall know all the names of thoſe holy bookes cõtained in the Bible, which otherwiſe wold be ſtrange.

2 You

2 You ſhall know how to finde euery one readily as occaſion ſhall be offered, without often turning.

3 You ſhal know where euery ſtorie doth beginne, and where it ends, where ſoeuer you light in any part of the Bible.

4 You ſhall knowe by a ſhort meditation, what is contained in euerie booke generally.

5 You ſhal knowe howe the holy Ghoſt hath placed them in order, and as it were by degrees, and vpon what occaſion it was ſo doone.

The

The ſecond Obſeruation.

Heere you ſhall ſee a plaine and a ſhort narration, concerning the trueth and dignitie of thoſe bookes which are called Canonicall, or holy Scriptures. You had needs to learne them by hart, ſo as the ſuggeſtions of the deuill may be anſwered, and the quarrellers of this world altogether confuted.

THE Canonicall bookes, are rules, weights, and meaſures of the holy Sanctuarie, ſo often tried and purified in the fire of Gods loue, and ſo exactly ſeene, allowed, and enacted in that great parliament houſe of Heauen, as neither man nor deuil can confute the ſame, eyther in reſpect of the height and vnſearchablenes thereof, aboue all vnderſtanding and reach of worldlie wiſedome: or in regard of the ſimplicitie and plainnes thereof: for the capacitie and reach of al thoſe little ones as beleeue and are ſanctified by hym who raiſed vp Ieſus from the dead.

As no man knoweth the thinges of a man, ſaue the ſpyrit of a man which is 1. Cor 2, 10 11. 12. 13. 14. 15.

is in him: euen ſo the thinges of God knoweth no man but the Spyrite of God. By which ſpirit hee hath reuealed vnto vs the miſterie of his will, yea the deepe things of God contained in hys word. He putteth a difference betwixt the naturall man and the ſpyrituall: the one cannot ſo much as vnderſtand the word aright, much leſſe bring foorth rules of perfect inſtruction. But wee haue not receiued the Spirit of the world (ſaith the Apoſtle) (which is naturall,) but the Spyrit of God, that we might know the thinges which are of God giuen vnto vs, whether they are good or euill, which we alſo ſpeake to others, not in wordes of mans wiſedome, but which the holie Ghoſt teacheth. And where the doctrine and inuentions of man, doe prouide things neceſſary for this life concerning the body, and the outward affaires of the Church. This doctrine & inuention, is giuen by inſpiration of God, to make a man wiſe vnto ſaluation. *c* There is no contrarietie nor falſhood

2 Tim 3. 15.

c Acts 17. 10. 11.

falſhood in it. Therfore when the noble men of *Berea* had ſearched it diligently, and found the matter ſo as the Apoſtles had taught, they beleeued in the Lorde Ieſu. And S. Peter fearing leaſt the corrupt doctrine and traditions of men, ſhold allure or any way bring into doubt, ſuch as beganne to embrace the Goſpell, *d* he ſayth (as it were) in the proper perſon of all the faithfull, *Wee haue a moſt ſure worde of prophecie, to which yee doe well that yee take heede, as vnto a light that ſhineth in the darke place, vntill the day dawne, and the day ſtar ariſe in our harts.* To magnifie and extoll the authoritie of thys holy Scriptures, he ſayth euen in that place, thus: *No prophecie in the Scriptures is of any priuate mans motion, it came not in olde time by the will of man, but the holy men of God, ſpake as they were mooued by the holy Ghoſt.*

d 2 Pet 1, 17. to 21.

Leaſt any man ſhoulde obiect againſt the Lawe or againſt the Prophets, who were the Miniſters & expounders therof, the Maieſtie of God himſelfe

himselfe preuenting an aunswer, saith
e Deu 4,12. vnto e Moses, *I, euen I will be in thy mouth, & will teach thee what thou shalt say.* So then what soeuer Moses spake, it was immediatly & directly frō him, who ordereth all things as he will. To
f Esa 8,10 f the same purpose Esay sendeth the Iewes to learne of the Lawe and the Prophets what they should doe, as if the same had beene the most absolute
g Luke 16, 16. rule. g To shew the antiquitie of it, S. Luke doth say, *That the Lawe and the Prophets endured vntill Iohn, and since that time the kingdome of God is preached, and euery man praiseth it.*
h Gala 1,8. 10.12. h Saint Paule preuenting the doctrine of Antechrist, and also to sette forth the authoritie of the Scriptures, saith vnto the *Galathians* and to all the worlde, *that he shoulde stande accursed that dyd preache any other doctrine, then that which was preached alreadie.* To ouerthrow all opinion of holinesse in himselfe, which happily might be thought of some, and to confute more plainly the Iewish traditions, he sayth in that

place,

place, *I preach not mans doctrine but Christes, I receiued it not of man, neither was I taught it, but by the reuelation of Iesus Christ.* Again, to make it known (by no lesse marke thē a curse of God) that mans doctrine was not sutable or matchable with it, or that in steede of part thereof, the naturall man in policie, might not put his owne imaginations in the roome. *i* It is expreslie commaunded, that it be not added or diminished. *k* To shewe the vse & necessitie of this holy writings, Christ our louing Sauiour sayth: *Search the Scriptures, for in them yee haue eternall life.* This hee saith, as though it could not otherwise be known. *l* The two men going to *Emaus*, and talking doubtfullie concerning his resurrection, he said: *O yee fooles, ought not Christ to haue suffered, &c. And he began at Moses, and at all the Prophets, and interpreted vnto them the Scriptures* thereby to make them beleeuing. What doctrine besides hath this prerogatiue? *m* & it concernes so many as desire

i Deu 13, 1. to 6.

k Ioh 5, 39.

l Luke, 24. 24. to 28.

m Leuit 19, 17. Deut 3, 12. 13. 2, Kings 9, 2. 3.

Neh 8, 2. Prou 1, 1.2. 19.2.29.18. 1 Cor 14, 20. Gala 6, 1. 1 Theſ 5, 14. 1 Tim 2, 4. 2 Tim 2, 24. *n* 1 Cor 10, 1. to 6. *o* 1 Pet 1, 8. 9. to 13. *p* Eph 2,20.

ſire to be ſaued in Chriſt, to make knowne that it is the ground & foundation of Chriſtian Religion, and the warrant of our eternall inheritaunce thorow Chriſt. *n* S. Paul ſaith, *I would not haue you ignorant, how that our Fathers were vnder a clowde, and were baptized vnto Moſes, and did eate one ſpyrituall meat, &c. & did drink of the rocke which was Chriſt.* *o* Saint Peter ſayth alſo, *Ye ſhall receiue the end of your faith euen the ſaluation of your ſoules, of which ſaluation the Prophets haue enquired & ſearched, who prophecied of the grace that ſhould come.* *p* *Yee are no more ſtrangers and forriners, but cittizens in heauen built vppon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the head corner ſtone.* Thys S. Paul ſayd to approoue the former. Nowe an end. The word of God is not ruled by the Church, but the Church by the worde.

The

The third Obſeruation.

Now of all the bookes in the Bible, as they lie, with theyr titles, theyr names, and theyr Authors frō the beginning. Wherein I muſt be breefe, leaſt I breake the order of method.

Geneſis. THis booke is called of the Hebrues *Vereſhith*, that is to ſay, in the beginning. The worde *Geneſis* is Greeke, which ſignifieth ſo much in effect as the former, viz. *Generation*, or *Creation*, gyuing to vnderſtand, that it containeth cheefely the making of all things.

Moſes the ſonne of Amram, the ſon of Leui, was borne 2430. & ſome odd yeeres after the Creation, and before the redemption in the fleſhe, about 1500. yeeres. When he was eſpecially forty yeeres old, he was called to viſite his brethren, of whom he was caſt off. He was entertained of *Rehuell* in Madiane, where hee married *Zippora*, the daughter of *Iethro*. He was inſpyred with a Spirit of prophecie, for hee ſpake ſoundlie of thoſe thinges which Exod 6, 20.

was

was doone 2430. yeres before him, a
alſo moſt profoundly of manie othe
things that ſhoulde befall the peop
of Iſraell, who in his time had a ſma
beginning. At *Joſephs* death this book
had a kind of ceaſing. He wrote thy
booke neere about 226. yeres after th
foũdation of the great deepe was bro
ken vp, and the windowes of heaue
opened.

Exodus The ſecond booke of *Mo*
ſes is, of the Hebrues cal
led *Shemoth*, which is names. But o
the Grecians and the Latine Writers
Exodus: which ſignifieth a departure
or going out, aunſwerable to the de-
parting and going of Iſraell out of
Egipt. By computation it amoun-
teth neerely to a ſtorie of 142. yeeres,
from the death of *Joſeph*, to the lifting
vp of the Tabernacle in Siloh.

Leuiticus Is called in Hebrue *Vai-*
crah, and of the Latines,
Leuiticus: becauſe it re-
taineth

ſaineth a memorie of ſome notable acts, which were doone from the beginning of the ſecond yere after their releaſe frō Egipt vnto the beginning of the eleuenth moneth of the fortie yeere, which is in ſome account thirty yeeres, and partly becauſe it debateth of Ceremonies, and ſuch like, which were ended in their time.

Numeri. The fourth booke of Moſes, is called in Hebrue *Vaiedabbar*, of the Latins *Numeri*, becauſe in the beginning of it, Moſes & Aaron numbred the chyldren of Iſraell, and that by their Tribes. It continueth the ſtory from the beginning of the ſecond moneth of the ſeconde yeere, after the deliuerance of Iſraell out of Egipt, vnto the beginning of the 11. moneth of the 40. yeere, of 38. yeeres and odde.

Deuterono. Thys is the fift Booke of Moſes, called in the Hebrue *Ellehaddebarim*, in

Greek *Duterenomium*, whom the La-
tines doe follow. It ſignifieth a remē-
brance of thinges paſt, with an exor-
tation to the performance of the Law
by obedience, from the beginning o
the 11. month of the 40. yere vnto the
12. day of the ſame month after theyr
departure from *Pharao* his kingdom.

Ioſua. Hee was alſo called *Ieſus*, the great Emperour of the Iſra-lites. Hee ruled them victoriouſly 17. yeeres, he was borne 44. yeeres before theyr going out of Egipt. Hee dyed when he was 110. yeeres old, *Anno Mundi* 2570. He & *Eleazar* the high Prieſt, is thought by moſt writers, to haue penned this Booke. The ſtorie laſted full 17. yeeres, and no longer.

Iudges. Thys booke is called in Hebrue *Sophetim*, in Greeke & in Latine it is *Iudicium*, becauſe it cō-taineth the gouernment and religion of Gods people, from the death of *Ioſua*, vnto *Heli* the Prieſt, ſome 299. yeeres,

yeeres, and it is ſuppoſed that *Samuell* is the penner thereof. The Grecians and Latines call it *Iudicium*. The Hebrues *Sophetim*. Reade *annot. marginal* vpon the 1. of Iudges in Engliſh.

Ruth. She is ſaid to liue when *Deborah* ruled Iſraell, and then of *Booz* to beare *Obed*. Reade *Iunius* annotation vpon the 1. Chap. of *Ruth*. It is gathered that the Writer of the Booke of Iudges, is the Authour alſo of this, becauſe that the Hebrues doe reckon this booke with the Booke of Iudges. *Ierom prolog Galeat.*

1 & 2 of Samuell. The acts of *Dauid*, are they not written in the Booke of *Samuell* the Seer, and in the Booke of *Nathan* the Prophet, & in the booke of *Gad* the Seer, 1 Chro 29, 29. By which wordes it is plaine, that *Samuell*, *Nathan*, and *Gad*, did write both theſe bookes. Thus *Tremelius* and *Iunius* recordeth in their annotations.

1 and 2 of the Kings. Both theſe are in the H brue one; The Author were theſe, ſeuerally a pa or portion, to wit, *Nathan*, *Ahia* the Silonite, *Iddo* the Seer, *Iehu* an *Semeia*, 2 Chro 19, 29. *Tremelius* an *Iunius* notes there. 2 Chro 12, 15, *Tr melius* and *Iunius*. 2 Chro 13, 22. 20. 3 and their notes alſo therevpon.

1 and 2 of Chronicles. Both are one with th Hebrues, the Greeke call it *Paralipomenon*, tha is to ſay, omitted, or things left. The Latines call it *verba dierum*, the word of daies. It was compoſed by *Iddo* and *Semeia*, reade Geneua notes vppon 1 Kings 14, 29. & 2 Chro 12, 15. Some Iew helde that it was loſt in the captiuitie, and that this worke is but an abridgement by *Eſdras*, after theyr returne from Babilon; reade Tremelius and Iunius vpon 1 Kings 11, 41, there it is ſaide that *Eſdras* did write them long after the bookes of the Kinges, then

hen can they not be thoſe bookes of he Chronicles, ſo often mentioned n the booke of the Kings.

1 and 2 of Eſdras. Thys *Eſdras* was a Scribe and an expounder of the Lawe, as appeareth in hys ooke, 1 Eſd 7, 6. 2 Eſd 8, 4. 5. 6. &c. When the people went from Babilon o Ieruſalem vnder the gouernment of *Zorobabel*, in the time of *Cyrus* and *Darius, Hiſtaſpis* ſonne, he was in very reat report, and bare credit among al people. Concerning the authoritie of theſe two bookes, the matter it ſelfe ath no certaine grounde, eſpeciallie hat in the 3, 4. of the three younge mens ſentences. Conſider aduiſedly he circumſtances thereof, as the time, he matter, and the manner. In the 4, 1. the Angell reproueth *Eſdras* for hys curious ſearching, he denied it. When hee was to be alſo reproued, the faulte was bad, the denyall was worſe. More, he was purpoſed to ſorrowe, & to faſt himſelfe vnto death 10, 5. a matter a-

gainſt nature, and againſt all Lawes.

Nehemias He was Butler to *Artaxerxes*, in ſuch credite, that he obtained in the twenty yeere of his raigne, full authoritie with lycence & Letters, to cõmaund out of the kings Treaſurie, whatſoeuer was found neceſſary to the finiſhing and furniſhing of the decayed Temple of Ieruſalem. And it is certaine that hee wrote the Booke commonly called the ſecond of Eſdras, beginning where the other Eſther left, and both ioyning together the ſame time in the ſeruice of God, for in the Hebrue both bookes were one. *Ierom* preface in *Eſd.* and *Nehe.* The 1. of *Eſdras* compriſeth the ſtory of 49. yeeres, vnto the 19. yere of *Darius*.

Eſther. Shee was named *Hadaſſa*, 2. 7. of that booke, beeing of the Trybe of *Beniamin*: She was married to *Darius* the ſonne of *Hiſtaſpis*, whoſe ſurname was *Aſſuerus* vppon the

the diuorce of Queene *Vaſthi*. Thys booke was written by the Chronicler of *Aſſuerus*, & it was taken out of the records of the Medes and Perſians, Heſt 6, *Xerxes* the great warriour was her ſonne by the King. It is conſonant with the Scripture of God. The Papiſts hath added to the ſame 6, other Chap. of *Heſter* which are not found, nor any way anſwerable to the reſt.

Iob Thys is a moſt auncient ſtorie; *Origen* ſayth that Moſes penned it at large before he went into Egypt, thereby to perſwade them to patience in theyr bondage: which booke hee ſayd was but ſhort at the firſt. It was tranſlated by *Ierom* out of the Siriack, the Hebrue and Arabian tongues, by the helpe of one *Liddeus* a Iew. Thys *Iob* was king of Edom, and the firſt from *Abraham*. *Philo Iudeus* and others, yea *Funcius* in his Chronologie affirmeth, that he married with *Dina* the daughter of *Iacob*. After his tryall he liued 140. yeeres, *Iob 42,16*.

Pſalmes

Pſalmes In the Hebrue *Sepher tehi-*
lim, by which the Grecian
doe expreſſe muſicall inſtruments. It
was gathered together by Eſdras: the
Authours were diuers, as the Pſalmes
doe witnes, and ſome are vncertaine,
yet the matter is ſound and good to be
receiued *Dauid* was the cheefeſt Au-
thour, wherefore hee was called the
ſweet Pſalmiſt of Iſraell 2 Sam 23, 1.
Moſes wrote the 90, 91, Pſalme, as a
forme of Prayer. *Ethan* and *Theman*
wrote the 88, and 89, Pſal, who were
men of great wiſedome, 1 Kings 4, 30.
The holy Prieſt and Leuits wrote the
137. Pſalme. *Dauid* ordained wiſe &
skilfull men fearing GOD, to make
Pſalmes, to propheſie with all ſorts of
Inſtruments, as *Corah* and his ſonnes;
Aſaph and hys ſonnes; *Jeduthum* and
hys ſonnes; *Heman* & his ſons. There
were ordained before the Arke of cū-
ning Muſitians 288. 2 Chr 15, 16, 25 1.
2. &c. 2 Eſdr 12, 46. The inſtruments
were theſe, Meginoth, Nehiloth, Ala-
moth, Gittith, Mahalah, Ieduthum,
Suſane-

Suſaneduth, Soſaninum, Pſalteries, Harpes, Trumpets, Organs, Cimbals.

Prouerbs Salamon was the writer, as it is plain by his beginning. Reade alſo of him 1 Kings 4, 32. there hee ſpake of 3000. Prouerbs, and hys Songs were 1005. the greater part are not to be found.

Eccles Salamon wrote it after his cõuerſion from ſtrange women. 1 Kings 11, Tremelius and Iunius vpon the firſt Chapter.

Canticles Is Salomons booke, as appeareth plaine by the title, and the maner of writing.

Eſay. Was *Amos* ſonne, (*taken of many for an Euangeliſt,*) hee ſpake & taught vnder *Vzia, Ioathan, Ahaz, Ezechia,* and *Manaſſes,* thys booke was written by him, a little before he was ſawen in peeces by *Manaſſes* with a wooden ſaw.

Ieremie

Ieremie Was ſonne to *Helkiah* th
Prieſt; Hee wrote thy
Booke, and prophecied vnder *Ioſia*
Iehoiacim, and *Zedechia*, at that tym
as Ieruſalem was ranſacked, and th
people captiuated, whom *Ieremie* la
menteth. *Baruch* was his Secretari
Iere, 36,

Ezechiell Was a Prieſt in Babilon i
the fift yere of *Ieachim* hi
captiuitie, thys was hys prophecie &
left in writing.

Daniell He was in Babilon with *A-*
nanias, *Miſaell*, and *Azarias*,
in *Iehoacims* time, and he prophecied
thus vnder *Nabucadnazar*, *Euilner-*
dach and *Balthazar*.

Oſeas In the dayes of *Oſia*, *Ioathan*,
Ahas, and *Ezechias* Kings of Iudah,
he wrote and prophecied thus. Oſe 1,

Ioel Propheſied in the dayes of *Oſia*,
and *Ieroboam*, concerning Sama-
ria,

ia, and then wrote the same.

Amos In the dayes of *Osia* and *Ieroboam*, and wrote the same.

Abdias He spake against Edom, at which tyme the Pallace, the Cittie, and the Temple was sette on fire. Abd 1,

Ionas He spake & taught vnder *Amazia* and *Ieroboam*, 2 Kin 14, he controled *Phulbelocus* of Niniuie, who succeeded *Sardinapalus*. Ionas 3.

Nahum Prophecied vnder *Ezechia* King of Iudah, *Hosea* king of Israell, and *Salmanazer* king of the Assirians.

Abacucke Wrote his booke about the same time.

Sopho. He wrote and prophecied in the daies of *Iosias* the sonne of *Ammon*, king of Iudah.

Aggeus

Aggeus Prophecied the ſecond yeere of King *Darius*, in the ſixt Month. Aggi 1.

Zacharias Prophecied & wrote the ſecond yeere of *Darius*, & in the eyght month. Zac

Malachi Propheſieth of the captiuitie, of the building again of Salomons Temple, and the ſtorie of *Eſdrâs* and *Nehemias*, and *Iunius* notes in the firſt chapter.

Tobias Liued in the daies of *Salmanazar*, & *Zenacherib* hys ſon, Kings of Aſsiria, and was taken captiue at Niniuie, Tob 1, this booke was penned by ſome godly man, not certainly known; *Ierom* prologe Galeat. *Iunius* præface before Apochripha; It was found in the Hebrue, Chalde, and Aſſirian tongues, very auncient: yet with many blemiſhes and imperfections in the 12, 15, is ſayd that the Angell did preſent the prayers of the Saints,

Saints, which none indeede dooth but Ieſus Chriſt, he is our Aduocate and high Sacrificer. In the 4, 10. old Tobias ſaith, that almes deliuereth a man from death, which is contrary to other Scriptures. In the 17, he exhorteth to giue breade for the deade, which is a ſhew of Idolatry. Notwithſtanding, in the feare of God, the man is to bee taken for honeſt and religious, and hys booke ſo farre to be taken in credite, as it dooth agree with Gods moſt holy Scripture, which is Canonicall.

Iudith This booke ſeemeth towards the laſt part thereof, to haue beene penned after her death, by whō, it is vncertaine, the ſtory is in the Hebrue & Chalde tongue, yet not ſo receiued as Canonicall, becauſe of the ſundry imperfections thereof. Shee tooke Gods name in vaine 11, 6 16. ſhe denied the power of God, and the authoritie of hys Saints, yeelding all to *Holophernes*. 11, 1. 8. 1, 1. *Nabucadnezar* was Emperour of Perſia, and hys

ſeate

ſeate was at Babilon, but not in Nini-
uie as it is heere layd downe. For the ſe
and ſuch like, the booke cannot be al-
lowed ſo ſound as the reſt. Yet many
good things are therin, therfore iudge
ſoberly and charitably.

Heſter It was written by ſome Gre-
cian, not plainly and truely
knowne, the matter is vaine & friuo-
lous, and it is annexed vnto the true
ſtorie of Heſter. The varietie ſhew-
eth the contrarietie thereof. It skyls
not for the Authour.

Wiſdom The olde Grecians call thys
Panareton, the booke of al
vertues. *Auguſtine* in two places, *De
doctri. Chriſt. lib 2. De Ciuitat. Dei, lib,
17, cap 20. Ierom* wryteth, that *Philo
Iudeus* enlarged it with great wiſdom
and learning into Greeke, beeing left
before as a remnant or peece by Salo-
mon. *Iunius* præface in Apocripha.
Thys *Philo* liued in the daies of the
Apoſtles, and he embraced the Chri-
ſtian

tian faith. We muſt grant that there re many excellent things done here-in, the Author beeing eloquent and learned; but yet euery learned booke may not be receiued for Canonicall.

Ecclus Thys booke was collected by *Jeſus* the Grandfather, *Sirach* the ſonne, and *Ieſus* the Nephew, and it was written in Greeke at Egypt. In the 3 chapter, ver. 16, is a larger promiſe for honouring Parents then the holy Scriptures will allow. In the 33. of the ſame Chapter, hee ſayth, that almes taketh away ſinnes, which place ſtandeth for merits, repugnant to the other Scriptures. In the 11, 34. is forbidden to lodge ſtrangers, which is allowed. The time of the record, was in the raigne of *Ptolomy Euergetes*, Ecclus 1, 50. *Codoman annotat.*

Barucke Hee was Secretary to *Jeremie*, his booke is not in the Hebrue, but in the Greeke, therefore it was not reckoned among the Iſralites

lites who were of that language. It
not reckoned in the Chronicles of t
Kings, nor yet accounted among t
Prophets.

The ſong of the three children. Anexed to *Daniel* h
ſtorie, is a godl
hymne, it is founde
the Greeke onely, the Iewes therfo
receiue it not in their Canon. It m
keth no matter for the Author, if yo
confer the one with the other, the od
will eaſily appeare.

Suſanna It is not known readily w'
did write this booke. Al
though her chaſtitie be commended
yet the matter is not approoued, no
the Author canonized.

Bell and the Dragon. The Author is not to b
founde, and the matte
is not likely.

The Prayer of Manaſſes. Hee is the Authou
heereof, according to
the

It he tytle, as it is generally receiued. It
th was in Greeke, which dooth diſanull
th he authority thereof.

1 and 2 of The firſt was written in
h *Machabees.* Hebrue, in the time of
dl *Iohannes Hircanus*, the
e ſonne of *Simon Machabeus*; it was re-
fo ceiued as a ſtorie, but not of credite to
m be with the Bookes of God. The ſe-
yo cond was in Greeke, very friuolous &
od out of order. The third was intituled
Simon the high Prieſt, penned by all
likelihood by *Philo Iudeus* at Alexan-
' dria in Greeke. Marke theyr autho-
Al ritie, *Iudas Machabeus* offered for the
ed dead, and prayed for them that theyr
no ſinnes might be pardoned, 2 Mac 12,
42.43.44.45. Which thing is againſt
all Scriptures, the ſinne which he prai-
be ed for was mortall (and not veniall as
te they ſay, who would haue this booke
canonized) yet they pray and ſacrifice
for them. In the 2 Macha 2, 5. is ſaid
ur that *Jeremy* hid the Arke and Taber-
to nacle in a Caue, and that *Salomon* ſanc-
he

tified the place, 2 Mach 8,9.10. whic
thing *Salomon* in deede neuer did, an
the ſame Prophet did euen then r
prooue the ſeekers after ſuch place
leaſt there ſhould be any monume
or relique of Idolatry. Farther, th
death of *Antiochus* is not agreed vp
pon, for in the 1 Mach 6, 5. 6. 16. it
ſayd that he dyed with ſorrow. In th
2 Mach 9, 6. 7. his death is reckone
to be farre otherwiſe. It is ſayde tha
Iudas Machabeus was ſlaine in *Dem*
trius Armie, 1 Mac 9, 18. but in the ſe
cond Mach 1, 10. 11. he writeth a Le
ter after his death 36. yeeres vnto *Ar*
ſtobolus. In the 2 of Mach 1, 10. 11. H
doubteth of his well dooing. &c.

The Bookes of the New TESTAMENT.

athew Did write his Goſpell in Hebrue, and *Luke* was ought to haue tranſlated the ſame o Greeke, *Ierom.*

arke Hee was the Diſciple and interpreter of S. Peter: vpon neſt requeſt to him made at Rome e wrote his Goſpell in Greeke; *Ie-n* ſo witneſſeth.

ke Was a Phiſition of Antioch, the follower of S. Paule, who d write thys Goſpell.

hn The ſon of *Zebedeus* the brother of *Iames* whom *Herod* beaded; at the requeſt of ſome Byops in Aſia, wrote thys Goſpell.

cts The ſame was written in Greeke by S. Luke the Euangeliſt at Rome, and dedi-

cated to one *Theophilus*, who ſawe those things done.

Romans S. Paule dyd write this Epiſtle by his Secretarie *Tertius* in Greeke.

1 and 2 Corinth. He alſo wrote theſe two, the firſt hee ſent by Stephanus, Fortunatus, Achaius, & Timotheus: and the ſeconde by Titus and Luke to the Corinthians.

Galathians From Rome hee wrote thys Epiſtle, vnto the Church of Galathia.

Epheſians Beeing in priſon at Rome vnder *Nero*, he wrote this Epiſtle, and ſent the ſame by *Epaphroditus*.

Phillippians At the ſame time hee wrote vnto them.

Coloſsians

Colloſsians And thereupon he wrote thys alſo, which was ſent by *Titichus* and *Oneſimus*.

Theſſalonians 1 and 2 Beeing at Athens, hee wrote theſe two Epiſtles, & ſent them alſo by *Titichus* and *Oneſimus*.

Timothie 1 and 2 Hee wrote vnto *Timothie* which was at Epheſus, frō Laodicia, the heade Cittie of Phrigia, and from Rome he wrote the ſecond Epiſtle.

Titus From Nicapolis a Cittie vpon the ſea coaſt of Macedonia, he wrote vnto *Titus* Biſhop of Creta.

Philemon From Rome he wrote this, to one *Philemon* a Phrigian, in the behalfe of *Oneſimus*.

Hebrues What ſoeuer is thought & ſpoken by diuers concerning the Author heereof, it

is receiued of the most auncients to
S. Paule: which he sent by *Timoth*
from Italie. Of this I haue alreadie
my former Method shewed you mo
directly.

Iames Was Bishoppe of Ierusalem
who wrote thys vnto the 12
Trybes, and all other Christians th
were dispersed, to their comfort.

1 and 2 Peter The first he wrote to the a
flicted Iewes from Babilo
The second to all Christian

John 1,2,3, Hee was an Euangelist, he
wrote the first to the Arabi
ans, the seconde to a cer
taine Ladie that feared GOD: th
thyrd to one *Gaius* of Corinth.

Iude He was an Apostle, *Chrisostom*
sayth, that his Epistle is an a
bridgement of S. Peters, and others
are of that mind.

Reue-

Reuelat. Iohn the Apoſtle & Euangeliſt was Secretarie vnto Chriſt, euen when hee was baniſhed out of Rome, and ſent into an Ilande called Patmos, where hee wrote theſe great miſteries.

Concerning the Authors of the Newe teſtament, I haue ſpoken alreadie in my other Treatiſe.

The fourth Obſeruation.

I haue collected ſuch neceſſary queſtions or doubts as may ariſe in the ſoule and conſcience, or bee demaunded vppon any occaſion, which will aunſwere ſoundly both the one & the other: and they are indeed ſuch thinges, as moſt of all doe concerne them which haue ſmall capacitie and vnderſtanding in the ſtories, by reaſon of tender yeeres, hauing not yet attained to greater meanes of perfection, and to old parties, whoſe wits and capacities are decayed. It will ſerue in ſteed of a Scripture Catechiſme, breefely to enforme and inſtruct all ſorts of people: and the rather as it were by degrees to traine them vnto the ſtudie of the holy ſtories.

If

1. YF you want the knowledge of your ſelfe, reade Pſalm 51, Gene 6, 5. Eſay 29, 9. Iohn 12, 40. Rom 1, 28. 2, 15. 8, 7. 11, 8. 32. 1 Cor 2, 14. 2 Cor 3, 5. Gala 3, 23. 5, 17. Ephe 4, 19. Titus 3, 3. 1, 15. Iam 1, 14. 15. The puniſhment of thy ſinnes, Gene 3, 15. 16. Deut 28, Rom 6, 26. 2 Theſſa 1, 9. The remedie, Eſay 42, 1. 43, 12. Iohn 1, 12. Rom 8, 29. Ephe 1, 4. Heb 5, 5. 1 Tim 2, 5.

2. Yf you want the knowledge of your Sauiour, reade Eſa 42, 53, Pſalm 110, Math 4, Iohn 12, Rom 3, 2 Cor 5, Heb 9, 10. Ephe 5, 1 Iohn 2, 1 Peter 2, Reue 8,

3. Yf you want the knowledge of the Law, reade Rom 3, 20. 7, 8. 9. 2 Corin 3, Gala 3, Hebrues 12,

4. Yf you want the knowledge of the Goſpell, reade Ezech 36, Hoſe 2, Mala 3, Act 10, 43. Rom 1, 6. Iohn 4, 28. 3, Heb 9,

5. Yf you want the knowledge of the Sacraments of the Lords Supper, Gen 17, Exod 12, Iob 35, Act 7, 8. Math 16, 16. Luk 22, 6. Rom 4, 11. 1 Cor 5, 7. 10, 17. 11, 24. Of Baptiſme, Exo 12, 48. Gen 17, 7. Math 3, 6. 16, 16. Act 8, 16, 31. 1 Cor 1, 10.

6. Yf you want the knowledge of your duties, firſt to God Gene 17, Ioſua 23, 8. 2 Cro

20, 20. 2 King 18, 8. Eſay 8, 19. 20. Iere 9, 20. Acts 11, 23. Ephe 5, 19. 20. Not to abuſe his name. Pſalm 19, Eſay 45, 23. Ierem 5, 7. Ioel 2, Act 20, 7. Math 5, 37. 34, 35. 23, 22. 1 Cor 10, 31. 16, Phil 2, 10. Reue 1, 16. To keepe his Saboth, Ezech 20, 12. Ioel 2, 5. Act 20, 7. 1 Cor 16, Reue 1, 10. Exod 32, 5. 6. Eſa 58, 13. Mark 1, 31. 39. To your Parents, Exod 20, 12. Deut 5, 6. Eccles 3, 9. 1 Kings 2, 19. Math 15, 4. Rom 1, Eph 6, 3. to your Children, Ephe 6, 4. to your husbands, Gen 2, 14. Math 19, 5. Mark, 10, 7, 1 Cor 6, 16. Ephe 5, 25. 26. 27. to 31. Colloſſ 3, 19. To your wife, Epheſi 5, 22. 23. to 24. To your Maiſter, Ephe 6, 5. to 8. Col 3, 22. Phil 2, 3. To your ſeruants, Deut 10, 17. 2 Cron 19, 7 Iob 34, 19. Act 10, 34. Rom 2, 11. Ephe 5, 9. Gala 2, 6. Collo 3, 27. 1 Pet 1, 17.

7. Yf you want good neighbours, reade of Caine, of Lamech &c, Gene 4, of the poſteritie of Noe, all theſe in Geneſis 10, 1. to 22. All the Kings of Iſraell ſaue one, were mortal enemies to the Kings of Iudah theyr neyghbours, Ioſua 23, Pſal 38, 44, Prou 14, Luke 10, Rom 8, 35. 36. 37. they are neceſſary.

8. Yf you want a good wife, follow theſe, Gene 2, 3, 24, 29, Io 2, 1 Cor 7, Hebru 13, 1 Timo 4,

9. Yf you want good children, cõfort your ſelfe

ſelfe with this, and learne &c, Gene 4, 1. to 9, 20. to 25. 16, 1 Sam 2, 3. 4. 2 Sam 15, 16, 17, 18, 2 Sam 13, Eſay 27,

10. Yf you want good ſeruants, cõfort your ſelfe, and learne Gene 24, 1 Kings 16, 1 Kin 11, Mark 14, Luke 7, Phile

11. Yf you want a good Paſtor, learne thy Ezech 34, Pſalm 23, Iohn 10,

12. Yf you want good health, reade of Naaman 2 Kings 5, 1 Kin 14, 2 Chron 16, Eſa 38, Dan 8, Math 10, Mark 6, Luk, 4, Act 4,

13. Yf you want things neceſſary for your bodies, comfort your ſelues with theſe examples and prouidence of God, Gene 1, 2. All things are prouided before man was, Exo 15, 16, 17, Ruth all, Math 13, 2 Pet 5,

14. Yf you want deliueraunce out of your daunger, behold greater, and yet they were deliuered, Gen 7, 19, Exod 14, Num 31, Iosua all, Iudges all, Nehem and Ezra all, Act, 5, 16,

15. Yf you want patience, reade all Iob, 2 Corin 6, Hebrues 12,

16. Yf you want fayth, reade Gene 6, 4. of Noe 12, of Abraham 18, 19, 22, of Iacob, Math 16, 17, Rom all, Hebr all, Col 1, 24. Phil 4, 13. 1 Cor 10, 13. 2 Sam 16, 1 Pet 4, 13.

Yf

17. Yf you want zeale, reade Numbers, 25, 1 Sam 1, 2, 3, 2 Kin 10, Pſal 69, 119, Ioh 2,

18. Yf you want brotherly loue, read Gene 45, 46, 47, 48, 49, 50, Exod 2, 1 Cor 13, Ephe 4, Col 3, 1 Theſſa 4, 2 Theſſa 1,

19. Yf you will know who are ſaued, reade Eſay 55, Iob 44, Pſalm 46, 14. Ezech 11, 9. Math 15, 28. 6, Ioh 1, 15, 16, 44. Rom 8, 26. 9, 16. 2 Corin 1, 22. Ephe 2, 5. Hebru 4, 16. 1 Iohn 2, 27.

20. Yf you will knowe who are damned, Gene 15, 16. 1 King 21, Numb 23, 10. Pſalm 78, Math 13, 27, Iohn 2, 23. 24. Acts 8, 13. Hebr 3, 12. 13. Hebru 4, 6, 4. 10, 26. Epheſi 4, 18. 1 Tim 1, 19.

The

The fift Obſeruation.

For your further inſtruction and more perfect progreſſe, I haue gathered all the moſt ancient hiſtories, & the greateſt of account in all the Bible, vpon whom the reſt doe depend, and haue theyr fit relation and coherence. Diſperſed heere and there, and yet in ſuch rehearſall of mens ſayings & doings, as you ſhall eaſily knowe and finde out, to what hiſtory euery booke & Chapter doth belong, and what purpoſe the holy Ghoſt hath in them: whereby you may the more eaſily and readily vnderſtand the hardeſt & moſt intricate place, the Spirit of God aſſiſting you.

The hiſtorie of three holy and religious Fathers.

1. Adam Gene 1, 2, to 7,
2. Noah and his ſons, Gen 7, 8, 9, 10, 11.
3. Abram and his ſons, Gene 12, 18, to Exodus.

The hiſtory of two Lords Generall.

1. Moſes, Exo 1, 2, 3, to Ioſua,
2. Ioſua, Ioſu 1, 2, to Iudges.

Theſe

The fift Obſeruation.

Theſe former fiue wil acquaint you well with the firſt ſixe bookes

Iudges politicke and religious. as

The ſtory of

Othoniell. Iudg 3,9.10,11.
Ethud. Iudg 3,17.18,19 to 27.
Barack. Iudg 4,4. 5,6,7,
Gedeon. Iudg 6,11.12.7,1.2.
Abimelech Iudg 8,33.34.35. 9,1. 2. to 6.
Tola. Iudg 10,1.2.3.4.
Iair, Iudg 10, 1. 2. 3. 4.
Iepthe. Iudg 11,1.2.3. 12,1.
Abeſan. Iudg 12, 8. 9. 10.11.
Eglon. Iudg 12, 11.12.13.
Abden. 12, 13. 14. 15.
Sampſon. 13, 3. 4. 15, 11. 16. 1. 2. 3. 4. 5.

By theſe 12. the Booke of Iudges is made plaine, and your memorie ſtayed. There you ſhall alſo ſee who were enemies.

Godly

The fift Obſeruation.

The hiſtories of the godly Kings of Iudah.

The ſtory of
- Abiah 1 Kings 15,9.10.11.12.
- Aſah 1 Kings 15,9.10.11.
- Ioaſh 2 Kings 11, 17.18.19.12. 1. 2. to 6.
- Amaſiah 2 Kings 12, 21. 24,2. 14. 19. 14, 3. 4. 5.
- Ahaſiah 2 Kings 14, 21. 15, 2.
- Iothan 2 Kings 15,7.34.35.36
- Hezekiah 2 Kings 16,20.28. 20, 21. to 24.

Theſe will ſerue at hand very well, for good examples many wayes.

The hiſtories of the wicked Kings of Iudah.

The ſtory of
- Rehoboam 2 King 12,1.to 25. 21. 22. to 25.
- Ahaſiah 2 Kings 8, 25. 26.
- Athalia 2 Kings 11, 2.3.16.
- Ahaz 2 Kings 15,38.16,2.3.
- Manaſſes 2 King 21,2 Cro 33,
- Ammon 2 Kings 21, 19. 20.
- Ioaz 2 Kings 23,31.32.33.

Iehu excepted, all the kings of Iſraell were mortall enemies.

The

The ſixt Obſeruation.

When you light vpon any of theſe in the old or New Teſtament, remember theyr hiſtories, if you marke the circumſtances & particulers, the compariſon will be eaſie. That you may the better doe it as occaſion ſhall be miniſtred, I haue of purpoſe layd downe the particulers of euery hiſtory which is before recited. The profit is exceeding great to him that is perfect therein.

The particulers of Adams ſtorie.

1. WHat that great and mightie *Creator* is, what in reſpect of hys *ſubſtance*, and what in reſpect *of his qualitie.*

2. The wonderfull *wonder* of hys worke, and the exceeding greatneſſe thereof, paſt finding out. Namely the *Earth*, the *Firmament*, the *Sea*, the *world*, and the ornaments & furniture thereof.

3. The longing and deſiring of all thoſe *Creatures* to bee reſtored vnto theyr perfection, being now ſubiect to vanitie *thorow the wil of God, & vanitie*

of

of Adam.

4. The excellencie of Adam, an
of such as folowed his faith, the name
that are giuen thē in the holy Scrip
tures, eyther generall or particuler,
*a roiall Nation, brethren, friends, dou
my beloued*, and many els.

5. The Sacrifices and shewes
their faith & religiō before the flood

6. The long patience of God, lea
ding them to repentance and fayth.

7. The craft and cruelty of the de
uil, and of such as were his adherent
peruerting the *true* obedience due t
Gods maiestie.

The reason why I haue not collec
ted euery particuler place of scriptur
belonging to these, so as you might
haue found it with ease, stādeth indeed
vpon your owne profit, *because I wold
exhort & induce you & al men* to search
for it: that thereby you may grow st
more and more acquainted with the
Bible.

The particulers of Noah storie.

1. The iustice of God against obstinate sinners, as appeareth by the ouerthrow and confusion of all things.

2. The largenes of his loue, & the exceeding riches of grace in Christ, which was shewed by sauing Noah & a few other, for the increase & furnishing of the world a fresh.

3. The Arke tossed vpon the waters, had relatiō to the church of God.

4. The omnipotencie of Gods diuine power, in causing as it were by a word or beck, all sorts of Creatures to come into the Arke of theyr own accorde euen as if they had beene driuen or ledde.

5. The repayring of the Elements and elementall bodies, with all such things as was meete for Gods glorie, and the commoditie of his Saints.

6. How great a man *Melchisedech* was, of some thought to bee *Sem* the sonne of *Noah*.

7. The Genealogie of *Cham*, be-

cause his seede continued an open enemy, and so of *Japhets* seede, who was a great persecuter.

8. The auncient prophecie that went of *Iaphet*, *Gene 9, 25. 27.* and of the euent by Gods prouidence.

9. The fayth and Sacrifices which they had, and howe long it continued.

The particulers of Abrahams storie.

1. His calling, and the manner of it, from *Vz Caldeorum*, that is, frō the fire of the Caldeans.

2. His obedience and faith, in forsaking his Countrey and many other commodities there. In beleeuing that hee shoulde haue a sonne, which was vnpossible, & that he should be Lord and King of *Canaan*: and in perswading his Generation to bee content with forty yeeres bondage, expecting by fayth deliuerance in time conuenient: and also his deniall to sacrifice to the fire of the Caldeans before hys calling.

3. The mercies of GOD manie wayes

waies towards his posteritie, and after an inwonted maner aboue all people.

4. The punishments of sinne in them, although they were the most deere and speciall portion of God, and vessels of his mercie.

5. The free choyse and election of God, as appeareth by *Ismael* & *Isaack*, by *Esau* & *Iacob*.

6. The Sacraments instituted by God himselfe, as seales and pledges of his Couenant, vntill Christes incarnation and passion.

7. The crueltie of *Ismaell* & *Esau*, and theyr issue, persecuting their own naturall bretheren.

The particulers of Moses story.

1. The iourney of Abrahams seede from Egipt to Canaan, for 40. yeeres heere and there in the wildernes.

2. The power of GOD in sauing them from wild beastes and such like, wherof the wildernes was ful. In feeding them miraculously, and keeping their apparel for 40. yeres at one stay.

3. How neere theyr iourney is i
proportion to the iourney of all Chri
stians towards the kingdome of hea
uen.

4. The lawe which God gaue t
Moses to bee publisshed among th
people of Israell, what it was.

5. The tymes which his maiesti
recommended vnto them in the exe
cution thereof, which are these mo
principall.

Fit Rules to expound the Lawe,

1. The Sabbaothes, with th
ful consideration thereof *Exo 16*
23. 24. to 30. Leu 23, 3. 4. to 7. 25
2. to 7. Deut 16.

2. The Passouer, *Exod 12, 15*
&c Leu 23, 5. 6, 7. Numb 28, 17
Deu 16, 1. 2. to 8. 2 Kin 23, 21, 22
23. 2 Cro 35, 1. 2. 3. to 19.

3. Feastes of Tabernacles, *Le*
23, 33. 34. Deut 6, 13. 14. 15. 16.

4. Feastes of weekes *Deut 16,*
9. 10.

5. Feastes of Trumpets, *Num*
10, 1. 2. to 10. Iosua 6, 4. 5. to 11.

1 Cron

1 Cron 15, 25. 26, 27. 2 Cron 5, 11 12. 13. to 19.

6. The Iubile yeeres, *Leu 25, 8. to 55. Dani 9, 24.*

6. The places that were most famous for religion recommended.

1. The Temple *1 Kin 6, 2. 3. 4. 5. 6. to 38.*

2. The Tabernacle *Exo 26, 1. 36, 1. Heb 9, 2. Exo 33, 2. to 10. Num 7, 1. to 5. Iosu 18, 1.*

3. The Court *Exo 27, 9. to 18. 40, 8. to 35. 1 Kin 7, 12.*

4. The Altar *Num 4, 11. Deu 16, 21, 22. 1 Cro 6, 49. 2 Cro 4, 1.*

5. The Arke *Exo 25, 10, to 23. Num 4, 5. 6. 1 Kin 8, 1. 2. to 10.*

6. The Table *Exod 25, 10. to 39. Numb 4, 7. 8. to 12.*

7. The Holy of holiest *Exo 26. 33. Numb 4, 4. 1 King 6, 19. Heb 9, 2. 3. 4. 5.*

Fit Rules to expound the Lawe.

7. The persons most renowned in

the Lawe, who were as figures & shadowes of the Gospell, whereto they were made Officers. as

Fit Rules to expound the Lawe,

1. Moses, *Exod 2,3,11,17,19, 24, Numb 12, 16, Deut 33,*
2. Aron and his sons, *Exo 28, 1. 1 Cro 24, 1. 2. 3. to 7. Numb 3, 3. 4. 4, 4. 5. 6. &c.*
3. Leuits and theyr office, *Iosu 3, 3. Numb 3, 7. 8. to 12. 4, 2. 2 Cron 7, 6, 7.*

8. The things most excellent and appertaining to Religion. as

Fit Rules to expound the Lawe.

1. Apparrell, *Exo 28, 4. 5. to 43.*
2. Creatures for sacrifice *Leu 2, 1. 3, 1. 4, 3. 4. Act 35. 7, 11. to 30.*
3. Vessels for the Tabernacle, *Exo 27, 19. 20. 40, 9. 10. to 32. 4, 11. to 17. 2 Cron 4, 2. to 22. 1 Kin 8, 9. 10. to 12.*

9. The prouidence of God for his peoples deliuerance, the 400, yeeres beeing expired.

10. The rebellion and filthy corruption

ruption of mans nature, when Gods Spyrit guideth not, as in Pharao.

11. The faithfulnesse and courage of Moses and Aron the leaders of the people.

12. The temptation of the deuill, holding them in infidelitie, by signes and enchauntments before all men.

13. The bounty of God in remitting theyr manifold transgresions.

The particulers of Iosuah storie.

1. That great victorious Captaine who succeeded Moses in gouernmẽt, his name was *Iesus*, a Sauiour, becausse he was a figure of *Christ the Sauiour*.

2. The might and fiercenesse of that vile Nation in Canaan, which was a fit resemblance of sathans force.

3. The wisedome and fore knowledge of God, in placing euery Trybe, as before was determined many hundred yeeres, and known well to the fathers.

4. Their order in those seuerall

places, and theyr obedience and dysobedience to all constitutions.

5. Their enemies, who were pricks in theyr sides, and thornes in theyr eyes, by whom God did prouoke them eyther to good or euill.

The particulers of the Iudges.

1. Who they were that ruled godly, and who were wicked.

2. How long euery such one continued, and with what successe.

3. The great fauour of God, in punishing them measurably for theyr transgression.

4. Theyr zeale and religion, and sometimes theyr frowardnes, and rebellion, euen against theyr godlie Rulers.

The particulers of the Kinges.

1. What Kinges were before the deuision of that great & stately kingdome of Israell.

2. What

2. What Trybes helde with Rehoboam the first King of Iudah at Ierusalem: and what Trybes held with Ieroboam the first King of Israell at Samar a.

3. Who were wicked, and who were godly in eyther kingdome: and what Prophet was vnder them.

4. The religion and maners of the people of Iudah and Ierusalem.

5. The religion and manners of the people at Samaria.

6. The goodnesse of God towards them aboue all other Nations round.

7. Theyr great warres one against another: and the assault of forraine enemies against them both.

8. The iudgement of God against them, for theyr intollerable wickednesse.

The particulers of the foure Euangelists.

1. The promises of God, shadowed vnder the Lawe, from which they were free, and vnder grace by Christ.

2. The

The sixt Obseruation.

2. The incarnation of Iesus Christ, hys continuance on the earth thyrtie two yeeres & a halfe before his death, forty dayes after his resurrection, and all thys tyme hys conuersation was with them.

3. The miracles that he wrought to confirme his doctrine, which was to prooue him to be the Messias.

4. The death that he suffered, and his resurrection, which was known to all the Iewes, and to others.

5. The cōming of the holy Ghost after his Ascention, visibly.

6. The conuersation of his Apostles, theyr zeale in teaching, and their great persecution.

The particulers of Paul, Iames, Peter and Iohn.

1. What fayth is.
2. Whence it commeth.
3. What it worketh.
4. To whom it is giuen.
5. What good works are.
6. What be their effects.

7. Whose

7. Whoſe works are acceptable.
8. Whoſe works are reprooued.
9. The troubles of the Church.
10. The tryumphes thereof.
11. The forces of the deuil.
12. The number of his temptations.

Theſe foreſayd queſtions will fall out to be neceſſary; if you ſee thē aunſwered in the old and New, then the compariſon will be eaſie, & the place moſt plainly interpreted.

If you will needes knowe what benefit or vſe is to be made of theſe ſtories, which ſeeme to be endles, & anſwere.

1. You ſhall knowe all the harde knots of the Scripture, and the moſt principall actions and ſtories.
2. You ſhall knowe the purpoſe of the holy Ghoſt in euery particular age.
3. You ſhall in one view, ſee without booke the ſumme of all the Bible.
4. You ſhall direct your memorie

ſo

ſo ſure, as what is once perfectly learned, ſhall euer be remembred.

5. You ſhalbe able forthwith to alleage an example eyther of vice or vertue.

6. You ſhall by compariſon expound the old by the New, ſoundly.

The ſeauenth Obſeruation.

Now I will ſhew you certaine neceſſary obſeruations and Rules, how to examine euery ſtory by particulers, ſo that no one thing ſhall be left vnſpoken that doth appertaine to the approouing of vertue, or the diſproouing of vice: the which I pray you to marke well & aduiſedly. The profit ſhall be yours.

1. WHo in euery ſuch booke is the moſt principall worker, or Speaker, whether one or more, wicked or godlie and wherein.

2. What is his Name, his bringing vp, his age, his trade of life, his kyndred, hys Parents, his habitation, hys conuerſation, and hys death.

3. What is moſt notably doone or ſpoken,

ſpoken, in vice or vertue.

4. The place where ſuch actions were doone, with the circumſtaunces thereof.

5. The tyme when, maketh alſo much to the matter, for the opening of the ſtorie.

6. What reaſon or occaſion was moued and ſtyrred to do ſuch things.

7. By whoſe power or procuremēt that matter was doone or ſpoken.

8. To whom any ſuch booke was written, or for whoſe ſakes, who they were, what nation or kindred.

9. The manner of the wryting, whether terrible and fearefull, wyth comminations and threatnings of puniſhments, or humbly & gently with promiſes of rewards.

10. What things concernes the maieſtie of God, and his honor, and what things concernes the mutuall ſocietie and concorde of men.

The

The eyght Obſeruation.

Next you ſhall obſerue by this order, what bookes and ſtories doe moſt of all agree in the affirmation of any thing concerning Chriſt, and what bookes olde and Newe, doe appertaine to one and the ſelſe ſame purpoſe of the holy Ghoſt: hauing a fit coherence & agreement in the worke of Sanctification and Redemption, as alſo of Reprobation and Condemnation. Which bookes beeing compared and layd together, will enlarge many a ſmall matter, and expound moſt cleerely manie a great matter. I haue ſhewed you alreadie in what bookes and Chapters you ſhal find thē. Compare them as I haue put them downe.

THE ſtorie of Adam Prooues Chriſtes diuinitie; Adam beleeued, he ſacrificed, hee brought vp Abel in that fayth, fire conſumed his ſacrifice from heauen, as in the time of the Law, his wife Eue was a fayre Queene: ſo is the Church of whom ſhe may be a figure.

The ſtorie of Noah Sheweth the renuing of the promiſe: hys ſmall houſholde is a propor-

proportion of the remnant of Iſraell, who are ſanctified, and by grace doe walke with God: they might kill and eate, and there was remaining, they increaſed.

The ſtorie of Sem Manifeſteth ſo cleerlie as none more in al the Scripture, hys age, his kingly office, his peace, & his iuſtice: the place which was Ieruſalem, pointed ſtill to that which the world ſhould behold.

Chriſt after Marke Setteth out as by a proportion, the deuiding of a kingdom among the Saints; all foure writes one thing, farre one from another by time and place, prooving Chriſt ſtill to be more then a man.

Chriſt after Luke Maketh him cleere in the fleſh, by aboliſhing the Ceremonies of the Lawe, the place is obſerued, the time is limitted.

Chriſt

Chriſt after Iohn There hee is mounted on hie like an Eagle, or rather lyke a God, whoſe power no creature can reſiſt: which is our conſolation.

The ſtorie of Abram. This man was tenne ages after Noah, Gen 11, 16. and ſeauen ages before Moſes; in which time, (as the rareſt in account) hee beganne to plant Ordinances concerning Chriſt, which by promiſe was to come of hys ſonne Iaack. Gene 12, 1. 2. 3.

The ſtorie of Obed. The booke of Ruth is altogether to prooue Chriſt to haue diſcended of *Dauid* naturally. The Moabitiſh woman, is a cloſe Narration that the Gentiles ſhold be ſaued, euen by the marriage of Boaz.

The ſtorie of Moſes Enlargeth great aſſurances of Chriſt to come

come in the flesh, as by Sacrifices, Ceremonies, and Sacraments, many particulers in the Lawe, ended their effects in Christ.

Christ after Mathew.	The royall and most essenciall presence of Christ, was seene, it was felt and handled as the worde of lyfe. In conuersation hee was as wee are.
The storie of Iob.	Sheweth the miserie of all men, especiallie of the godly in earth, & christian exhortation to patience.
The storie of Dauid in the Psalmes.	Laudeth chiefly doctrine concerning our Sauiour Christ & hys Church.
The storie of Salomon.	Comprehendeth maners, so doth Iames.

The writings of { Iames. / Peter. / Iohn.

Theſe two laſt named, intreateth
one thing, as Dauid in the Pſalmes.

All theſe ſixe fore-ſaid Bookes, a
nothing els but Commentaries vp
the other bookes recited.

The ſtory of { Kings. / Iudges. / Acts.

Firſt and laſt the deuill ſtyrret
vp miſchiefe.

Theſe Bookes haue manie exam
ples of holy gouernment, of reward
for ſuch, and plagues for the diſobedi
ent. At length trueth preuailed.

Th

The ſtory of { Ezra. The materiall Temple had relation to this ſpirituall. Nehemiah. The trobles in building was like to thys heere. Heſter. The dāger was like thys. } Reuelations.

What bookes more excellent then theſe, to ſhew the releaſe of captiues. That God keepes his promiſe. That the Saints with ioy goes forwarde in Chriſt.

The ninth Obſeruation.

By theſe ſpeciall things which followeth, you ſhall be able right ſoone, (if you mark them well) to expound directly euery Chapter, or parcell of Scripture, according to the ſence of the holy Ghoſt, euery one bearing hys example.

1. BY the words that goeth before the matter you haue in hand, and by the words which followe after. thus:

Text. And he leaped vp, ſtoode and and walked, and entered into the Temple, walking, leaping, & praiſing God. Acts 3, 8.

Example. 1. 2. 3. 4. 5. 6. 7. going before, 9. 10. 11. 12. 13. 14. 15. 16. following after, ſhewes who this man was, what was his diſeaſe, what was done vnto him, and before whom it was done, &c.

2. By the Margent which manie times maketh it plaine with a quotation.

Text. The Lordes Prayer is ſomewhat obſcure, Mathewe 6, 9. 10. 11. 12. 13. 14. 15. 16.

Examp. It is in other wordes more plaine, in Luke 11, 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. Thys alſo is holpen in Mark 11, 24. 25. 26.

3. To

3. To what ſtory or miracle it belongs.

Text. When Ieſus heard it, hee departed thence by ſhyp into a Deſarte place, & when the multitude had hearde it, they followed him Math 14, 13.

Examp. This is parte of the ſtorie how Iohn Baptiſt was beheaded 1, 2. 4. 5. 6. to 14.

4. Whether it concernes time, as howres, dayes, weekes, monethes, or yeeres. Marke the like time and the particulers thereof, in which you ſhal ſee vpon what occaſion it was ſpoken.

Text. I haue receiued of the Lorde, that which I alſo deliuered vnto you, to wit, in the ſame night that he was betrayed, tooke Bread, &c. 1 Cor 11, 23.

Examp. The night is the time, which heere hath reference to the time of Adams fall. To the time of the Paſſouers eating, Exod 12, to the time of the Euening Sacrifice vſed

in the Law 2 Kings 16, 15. Psalme 141, Dan 9, 21. &c.

5. Whether it be time present, hauing reference to a matter in hande, and to be obtayned by faith.

Text. Repent, for the kingdome of heauen is at hand Math 3, 2.

Examp. Repentance must bee presently, there is no certainty of anie other time.

Text. Againe. The Centurions ser-
Exa. uaunt was mortally sicke, and presently to be cured, or to die. Mat 8, 5. 6. to 13. And heere was great fayth.

6. Whether it bee time past, in which it sheweth some thing doone which must be thanked for.

Text. Lorde nowe lettest thou thy seruant depart in peace according to thy word, &c Luke 2, 29. 30.

Exam. This was in respect of Christ which he had receiued in his armes: 25. 26. 27. 28. Thys was a kinde of thank-

thankfulnes.

7. Whether it bee time to come, which hath relation to a thing hoped for.

Text. The Elders which are among
Exam. you beſeech, which am alſo an Elder, and alſo partaker of the glory which ſhall be reuealed. 1 Pet 5, 1. Thys is to be hoped for.

7. Whether it ſpeaketh any thing of place that is notorious els where, there marke it moſt plaine.

Text. And thou Bethelē in the land of Iudah, art not the leaſt among the Princes of Iudah, &c Math 2, 6.

Examp. Thys Bethlem was ſpoken of before by Micha 5, 2. Ioh 7, 42.

9. VVhether it ſpeakes any thing of famous perſons, whoſe ſtories are direct.

Text. Nowe Herode the Tetrarch heard of all that was done, Luk 9, 7.

Exam. Conſider of Herods ſtory elſe where.

where.

10. If there bee any thing ſpoken of a Head, then whoſe head it is, whether Chriſtes head, the heade of man, of an Angell, of a beaſt, &c. Then remember in what ſence ſuch a heade is to bee taken els where, ſo you ſhall know how it is there taken.

Text .. The heade of Chriſt, and the
Exam. head of the husband, ſignifieth rule and gouernment. Ephe 5, 23.

11 Yf there be any ſpoken of eares, Eyes, Face, Mouth, Handes, Heart, and Feete. Conſider whoſe Eares, whoſe Eyes, &c. and what it importeth elſe where.

Texte The eares of the Lorde are open vnto their cry.

Examp. The righteous crye and the Lord heareth them. Pſal 34, 15. 16.

Texte His eyes were as a flame of fire. Reuelat 1, 14.

Examp. As a flaming fire enlightneth the houſe, whereby all thinges

are

are ſeene: ſo Chriſt ſeeth all things.

12 If there be any thinge that concernes the nature or quallitie, of ſuch a creature, one or more, good or bad, dead or aliue.

Texte The workes of the fleſh are manifeſt, which are theſe: Adulte-
Examp. rie, fornication, vncleannes, &c. Gal 5,19.20.21.

Texte The nature of the Spirite, is loue, ioy, peace, long ſuffering 22.23.
Examp. The nature or quallitie of a Chriſtian: they that are Chriſtes, haue crucified the fleſh &c. 24.

13 If there be any thing ſpoken, that concernes the ſubſtance of any ſuch creature, concerning the value, the weight, the vertue or vſe.

Texte Are not two Sparrowes ſolde for a farthing, &c. Mat 10,29.
Examp. The ſubſtance of a Sparrow is ſmall, the value is a farthing: here is ſhewed Gods prouidence.

14 Whether the matter be literall or Spirituall, figuratiuely or by a metaphor.

Texte In the middeſt of the ſeauen golden Candleſtickes, one like the the Sonne of man, clothed with a white garment downe to the feete. &c. Reue 1, 13 .to 16.

Examp. This is ſpiritually to bee vnderſtood of Chriſtes royaltie.

15 Whether it commendeth any thinge that is not in the other Scripture,or a thing againſt nature.

Texte Except yee eate the fleſh of the Sonne of man, and drinke hys blood,ye haue no life in you.Ioh 6, 53.54.55.56.57.58.

Examp. To eate the fleſh of a man, and to drinke his bloode, is againſt nature.

Againe If you hate her,put her away ſaith the Lord of hoſtes.Malac 1,16.

Examp. It is againſt nature, and againſt all Lawes, for a man to hate his

his wife: much more to put her away. Looke therefore for another meaning.

16 Whether it concernes God or man, in part or in all.

Texte And they cryed with loude voices, ſaying: ſaluation commeth of our God. &c. Reu 7,10.11.12.

Examp. This concernes the praiſing of God: that which followeth concernes the prayſing, or the eternall felicitie of his Saincts. 13. to 17.

17 Whether it threatneth or perſwadeth.

Texte If ye will not keepe and do all the works that are commanded in this booke, &c. Deut 18,58. to 68.

Examp. Then the Lord wil make thy plague wonderfull: the former Chap: perſwadeth 1,2,3. to 15.

18 Whether any thing bee doone or ſpoken, by ſimilitudes or compariſons: as of trees, hearbes, plants, foules, fiſhes,

fishes, beastes, stones, metalles, liquors and such like. You must cosider aduisedly by particulars, their natures, properties, and vse: then you may very easie compare them with spirituall thinges, belonging either to the glorie of God, or your owne saluation.

Texte Thy plants are as an Orchard of Pomegrannets with sweet fruits, as Camphire, Spikenard, Calamus, &c. Cant 4, 13. to 16.

Examp. All signifie the holie conuersation of the Church.

Againe Saphirs, Marble, Chrisolite, Iuorie, 14. 15. signifieth the pretious account of the Saincts.

Againe My Doue, thou art in the holes of the Rockes. Cant 2, 24.

The Doue is chaste: so is the Church; Shee is meeke: so is the Church.

The Rockes, sometimes signifieth strength: sometimes a place of refuge and helpe, in distresse.

FINIS.

To the Reader.

RIght christian Reader, you heare and see many controuersies, iarres, debates and deuisions in the Church of England: let them not dismay you, but rather confirme your zeale towardes the Lords house: for indeede they are great proofes of the perfection of our religion, in which men doe so cleerly see the Darnell frō the pure Corne. Those thinges heeretofore, which by reason of that peace which the Prophet speakes, peace, peace, where there is no peace, were not counted sin: or by reason of ignorance, were not seene nor perceiued, are nowe by the light of the Gospell, set open to the most simplest: thereby (as through fire

fyre) to try, whoe will take the go
and leaue the bad, or who will ta
the bad and leaue the good. So far
I say, these troubles are good an
necessary: but Christ saith, woe be
to them by whom offences com
Luk 17.1. meth.

I will giue you briefly my opin
on and iudgement, of two thing
which are called into question, an
misliked by many: the rather, be
cause the one doth in some sort con
cerne my Booke, the other doth a
pertaine to euery zealous Minister

1 *Whether Genealogies of the Scriptures are necessary and profitable, in the vse of teaching priuatly and publiquelie.*

2 *What may be saide of those which run here & there on the Lordes day, in conceit of holines, and frequent other Churches to heare Sermons, when they haue Preachers of their own, although peraduenture not so furnished with gifies, as those they resort vnto, with a purpose of greater edification.*

An aunswere to the first question

COncerning genealogies to bee priuatly & publiquely taught, I hold them very necessary and needefull, because they deriue all the promises of God from the beginning, linially cõcerning Christ the Messias to the ende. As the shew breade strengthned *Dauid* when hee fled from *Saul:* so this strengtheth & confirmeth the hearts and faithes of the weake & wearied, to see the staiednesse of GODS counsell throughout all Generatious. As the partie colloured Sehepe and goates, which were spotted, were well

wel knowne to be *Iacobs*: so these Genealogies, deliuereth and maketh well knowne the holy Fathers, who were the lots of Gods inheritance, and who were not.

The mouing and naked sword, at the entering in of Paradice, pointed plainly at GODS iudgements againſt the vnfaithfull: so this pointeth plainly and sheweth directly, who were persecuters in euery age. As the particulars of the death of Christ, vnfoldeth the hard knots and ceremonies of the Lawe: so this expoundeth all the harde knotes of the one and the other.

The starre conducted the wise men in their waye to Christ: euen so this Genealogie, conducteth & enlightneth the labourers therin, by the knowledg of times, and obseruation of places, to all that

hat euer was notably done, or fa-
nouſly ſpoken.

S. Paul ſaith, *1 Tim 1,4. Tit 3,9.* fables, Genealogies auoide: this s not againſt the ſtudie of theſe olie Genealogies, for the ſpirite f ſainct Paule, and the ſpirite of loſes was not contrarie the one o the other: which muſt needes aue beene concluded, if this ere graunted, that ſaint Paule eaketh againſt theſe, which loiſes euery where commen-th and commaundeth. *S*ainct aule forbiddeth the prophane enealogies of worldlings, glori-g in their blood and parentage, not in the Genealogies of ho-men in the *S*criptures.

An aunſwere to the ſecond queſtion.

THoſe which are Church changers, & fol-

lowers of other Preachers, rathe
then their owne. I see not al
though the godly may sometim
doe it, (yet for the auoiding o
that libertie, which the lewde an
wanton sort are ready to take) bu
that they also must tarry in thei
owne Churches and congregati
ons.

As I would not gladly abridg
the godly of that benefite, whic
might be reasonablie allowed: s
woulde I not leaue any thing vn
done or spoken, that might pro
cure the reformation of these vn
reformed reformers. The Mini
sters of the word and sacraments
are called by diuers names, as ha
uing relation to the people oue
whome they are appointed: tha
is to weet, VVatchmen, in respe
of the people for whome they
watch. They are called Pastors, i
respe

respect of those they feede. They are called Sheepheards, in respect of those they guide: and so forth by diuers other titles of great force and Emphasis; and if it bee graunted lawful for their Parishioners, to goe out and in at theyr owne will and pleasure, these titles and names were giuen them of God in vaine, and I may aske them, what ment hee by it? Is there any vanitie in the moste Highest? no God forbid. To what ende shall they watch, when theyr people are gone? who shall they feede, when they are in an other mans sleight? and whome shall they guide when the congregation is scattered?

You may see by this, that diuers godly and learned Ministers shall beare their names in vaine. And as *Dauid* bare the armour of

Saul, with tediousnesse : so shal de
they beare those names with tedi sh
diousnes, and to no purpose. Ver
neere coherence is betwixt the pa ue
stor and the people, as is betwee ga
the Mother and the Infant vpo the
her breast, and so greatly they o Go
fend, that cõmit the one, as thos of
that giue the occasion of the o kn
ther. The going forth of the plac pli
maketh not much to the matte La
of religion : but the going fort tha
of former sinnes. the

The particular members of th the
Church, not hauing the full vs Th
of the worde & Sacraments, desi con
reth the same earnestly of Christ the
Cant 1, 7. to whome hee saith tio
O thou faireſt among women nea
get thee foorth by *the Tents of th* his
Sheepheards. VVherein is plainly hal
shewed, that those onely who fo hol
conscience and religion sake, doe
desire

desire the word in great measure, should goe forth.

The place is assigned them, euen to the societie of the faithfull gathered together, according to the direction of the worde of God: and because there are fewe of those, and such not certainly knowne, for want of seuere discipline, and execution of wholsome Lawes, I cannot perceiue, but that all are to remaine at home, in their owne congregations: least by the libertie of fewe, many be hurt. The preaching Minister maye compell his sheepe and people, to their owne sleight and congregation. VVhat dooth the Sheepeheard with his dogge, but fetch in his sheep that wander? and what shall the Lawe doe, but take holde of such?

The good Samaritan, poured into

into the wounde, as well Vinege
as Oyle: ſo where a Lenatiue wi
not ſerue, a Coraſiue muſt bee v
ſed, and he that with the whiſs
of eaſie & gentle admonition, wi
not be brought in: muſt with th
hooke and dogge of ſeuere diſci
pline be courſt.

In the Lawes of this Land
(howſoeuer they are peruerte
and abuſed) to this purpoſe, ar
exceeding good, enforcing euer
houſholder, with his houſholde
to be in their owne pariſh Chur
ches, eſpecially on ſundaies. A
the 26. Article of Inquirie, at eue
ry Viſitation, vppon the oathes o
the wardens and ſidemen. the 37
Iniunction. The 3. Article of ad
uertiſment, & alſo a ſtatute Law
made in the firſt yeere of her Ma
ieſties raigne.

Obiec

Obiection *You will say these Lawes are more seuere then diuine: and more vnaduisedly made then executed, according to conscience, or all alike.* I may tell you in the feare of the Lorde, and in the reuerent regard of the godly: that if these Lawes be not executed, or this faulte redressed in time, then had there neede bee many more Church-wardens to present Gamers, talkers, readers, and sleepers, at such Sermons: more Bayliffes and Counstables, to bring loiterers, walkers, drinkers, and gamers to stockes: and more Bedles to bring Morisdauncers, stageplaiers, and drunkardes to Bridwels, I knowe that the greater part, vnder collour of going else where, shall be found in these disorders: this will bee founde true. In Christ Iesus I speake charitably,

and

and so I ende briefly.

The Spirite of him, that raiſed vp Ieſus from the deade, ſanctifie you, that in all thinges his name may be glorified, your ſoules ſaued, and your bodies raiſed vnto eternall life.

FINIS.

THE Examination of Vsurie, *in two Sermons.*

Taken by Characterie, and after examined.

Imprinted at London by *Thomas Orwin* for *Thomas Man*, dwelling in Paternoster row at the signe of the Talbot. 1591.